

# THE CHARACTER OF A CHRISTIAN: OR

A Sermon of mutuall love Preached upon a  
Lecture-day at YORK,

By Jos. Hunter, M. A. and Minister of Ousburne.

Psal. 133. 1.

Behold, how good and how pleasant it is for Brethren to  
dwell together in unitie.

Denique quidnam huic comparandum putemus, quæ ipsi præ-  
fertur Martyrio, & fidei transferenti montes? hoc igitur est,  
quod dico: pax vobis à vobis sit, & omne quod extrinsecus  
minari videtur, non terret; quia non nocet: nam è contra-  
rio quicquid foris blandiri apparet, nulla est profectò con-  
solatio, si intus (quod absit) seminarium discordiæ Germina-  
verit. Bern sup. Cant. serm. 29.

Y O R K

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- sick  
139.

THE  
HISTORY  
OF  
THE  
EMPEROR  
OF  
CHINA

BY  
JOHN H. M. J. VAN DER LINDEN

Translated from the  
Chinese by  
JOHN H. M. J. VAN DER LINDEN  
-Gordon, Cambridge-



To the *Worshipfull* Thomas Dickinson, Esquire,  
*my highly honoured, and singular*  
*good friend.*



I R, I suppose, you are not ignorant upon what occasion this Sermon was preached, and when you first heard it, that you did little expect to have heard it again in that place, & afterwards seen it, as it is now presented to you. You know very well, and I presume will be ready to testifie, that I have not been ambitious, nor affected, but avoided vain glory and popularitie, and kept my Spirit so much within mine owne circle, that my conscioufneffe of mine owne weaknesse, with a desire to lie hid, hath sometimes hazarded my reputation. Now I am forced to make my self publique, because so importuned, that I could not deny, but manifest that I loved mine own particular ease more than a generall advantage. It is not the first or second time that I have been solicited by persons of Judgement to a work of the like nature, and have refused, now I the rather yeeld to it, because as it was by speciall providence that I first preached it; so I judge that there may be a speciall providence in the publishing of it, and that so many would not have desired it if it hath not done some good already, and by Gods blessing may do much more hereafter.

Sure I am the subject of this Treatise is very futable to our times, wherein *iniquity doth abound, and the love of many waxeth cold*: it is said in *Luk. 18. 8. When the Son of man cometh shall he find faith in the earth?* I fear, if he should come now (as who knoweth how soon he may come) he would find but little love in the earth. *Consilivus*, a Romane Bishop and inquisitor, wondred how the Protestants had the Commandement [*Thou shalt love thy Neighbour as thy self*] so indelebly printed in their hearts, that no torture could blot it out, and make them confess and betray one another. But now even among Protestants,

(a)

The

Math. 24. 12.  
 Dr Stoughton  
 in his 'love-sick  
 Spouse, p. 139.

Micha 7. 6.  
Sicut nec ani-  
ma sine corpo-  
re, nec rursus  
corpus absque  
anima, homi-  
nis nomen ob-  
tinet: sic nec  
charitas erga  
Deum, nisi cha-  
ritatem erga  
proximum com-  
item habeat,  
charitas dicen-  
da est; nec  
rursus charitas  
erga proxi-  
mum charitatis  
nomen tueri  
potest, nisi cha-  
ritas erga De-  
um accesserit;  
ac proinde per-  
fecta charitas  
raro inveniri  
potest. Damasc.  
lib 1. paral.  
cap. 18. Chris.  
33. Hom. in  
1 Cor.

*The Son dishonoureth the Father, the Daughter riseth up against the Mother, the Daughter in Law against the Mother in Law, and a mans enemies are the men of his own house.* And for this reason, I do sincerely wish that the generall desire of this poor peece of mine may stirre up others more able to handle this subject more largely. For far be it from any one to think that when all the Law is comprised in love, that all which may be said of love, can be comprised in this Sermon. And it is an harmlesse subject, for who can justly be offended at a Sermon of love? every man desireth it from another, and therefore cannot take it ill, if he be exhorted to put it in practise himself. It is an excellent subject, and if there be any thing excellent in the Sermon, it is the subject. *Magnus est doctor charitas*, said *Chrysostom*; love is a great Doctor; it will teach us to obey the Magistrate, to reverence the Minister, to relieve the poor, to do good to all, and hurt to none. It doth not become any man to commend his own work, yet this I will say, though I be accounted a fool for it, that a man may learn from this Sermon to be not an opinionist, but a true Christian.

But whatever the Sermon be, I tender it to you Sir, one, of whose love I have had such abundant experience, that I doubt not of your acceptance. I hope the Sermon being sound for the substance, none will be so uncharitable as to passe rash or harsh censure upon me for publishing of it, especially being extorted from me: but if they do, it shall not much trouble me, when I have such a Patron to plead for me to men, and a good conscience to witnesse for me unto God. In confidence of your love, I have presumed to present you Sir with this publique testimonie of my most reall affection and deep obligations for your many thoughts of favour and bounty towards me, not in my self only, but in others, unto whom your goodnesse hath vouchsafed under that respect to overflow: your known love to the Ministry deserves a better acknowledgement and no doubt finds it from more worthy hands. But if my gratulation would adde any thing, those should envy you, which will not imitate you. The Lord give you an understanding and a loving heart; so praying rests,

SIR,

April 21. 1656.

*Yours in all humble observance,*  
Jos. Hunter.



To the loving Reader.

I have at the importunate desire of some, with the advice of others, adventured this Sermon into the light; be pleased onely to take notice that it was delivered (shortly after the Preaching of it) into the Printers hands, as it is now extant (saving some few faults escaped in the Printing) and why he hath kept it so long unfinished, he is best able to inform thee; I do beleewe that he was not idle, and therefore presume that he was better employed: If thou be not grieved at him for so long deferring thy desire, if he be not grieved at himself for letting slip the advantage of mens slipperie affections, it greives not me at all, who when I first moulded it for mine own Pulpit, did little think to have new cast it the second time in the Cathedrall Pulpit, but least of all intended to have cast it the third time into the Presse at York. If it shall do any good, it comes not too late; if none, it comes but too soone: But whatever the successe be, the Lord knows both thy desire of, and my intention in publishing it, which so far as they are not sincere, he may in his Justice, and will in his wisdom correct as he sees good.



I intended to have annexed unto this of love, a short and sutable Treatise of moderation ( which as is known to some, hath been ready for the Presse these severall weeke ) but the tediousnesse of this peece hath altogether prevented me for the present, and almost discouraged me for the future : yet if God shall permit and my more judicious friends think fit, I shall hereafter set it forth with advantage, adding something more large concerning the sufficiencie of Scriptures, the insufficiencie of Natures light, the vanity of Revelations, with the monstrous madness of those who (under a pretence of wisdom) reject the Word, &c. In the mean time, as thou hast my prayers for a blessing upon this already published, so I desire thy prayers for direction and assistance in the other ; in confidence that God will hear both our prayers for his own glory, I rest

Thy servant under our  
common Master, in the  
bond of love

Jos: Hunter.



1

T H E  
C H A R A C T E R  
of a  
C H R I S T I A N.

---

John 13. 35.

*By this shall all men know that ye are my Disciples,  
if ye have love one to another.*

Text.



**I**N the Verse before the Text we read of a new Commandment that Christ gives unto his Disciples; *A new Commandment give I unto you, that you love one another, as I have loved you;*

in this Verse we have an enforcement of the same Command, with a Reason, *By this shall all men know that ye are my Disciples, if ye have love one to another.*

By way of introduction to the Text, I will answer two Quæres. 1: Why Christ at this time chuseth to speak of mutuall love unto his Disciples? (a) *Musculus* renders this reason in the

I.

(a) In Comment sup.  
Iohan. ca 13.

*The Character of a Christian.*

the beginning of the Chapter, he had given them in himself an example of humilitie in washing their feet; now because the spirit of humilitie, whereby we are content to be servants one to another, especially the Superior to the Inferior, cannot be obtained without love; because we will not be willing to submit our selves to be servants thus one to another, except we do love one another; therefore Christ chuseth to speak of love.

II.

The second Question is, why this duty of loving one another is called by Christ a new Commandement? there are severall answers to this.

1. *Chrysostome, Theophylact,* and others, think that it is called a new Commandement, for this reason, because in the Old Testament we are commanded to love our Neighbours as our selves, but here we are commanded to love one another as Christ loved us.

2. *Augustine & Bede* think it to be called a new Commandement from the effect, because it doth renew us, and having shaken off the old man, causeth us to put on the new man, that we may be made new Creatures.

(b) In Comment.  
sup.  
Iohan.

3. (a) *Maldonate* gives this reason, why it

## The Character of a Christian.

3

it is called a new Commandement, because Christ having often urged it upon his Disciples, doth now urge it again *de novo*, as if it were new, and as if they had never heard of it, and so the word (New) is not so much to be referred to the command itself, as to our studie and love in fulfilling it: as if he should have said, I give a new Commandement, that is, I give you this Commandement over again, and urge it on you afresh, as if I had never mentioned it before, that ye love one another.

4. It is called a new Commandement, because a most excellent Commandement, as new things either are (or are commonly thought to be) best. And it is observed by the learned, that it is the custome of the Jews (whom it is thought our Saviour followed here) to call any thing that was excellent, new; as it is in the Psalms often, *Sing unto the Lord a new Song*; that is, an excellent and sweet Song; so, *I give unto you a new Command*, that is, an excellent and sweet Command. As if Christ should have said, I have given you many Commands whilst I have been with you, *Dabo vobis quod instar est omnium*, now I will

A 2

give



The Character of a Christian.

give you one for all, that you love one another.

5. Some think (and not without probability) that it is called a new Commandement, because one of the last Commandments, pressed upon the Disciples by our Saviour before his death; as those that are skill'd in the Latine Tongue know, that *novissimus* is ordinarily put for the last; and that Death and Judgement, Heaven and Hell; the four last things, are called, *quatuor novissima*, the four newest things: according to this reason, the meaning is this, I give you a new Commandement, that is, This is the last Commandement I give you now before I leave you, that you love one another.

6. Some think that Christ took notice and observed how little love there was in one man unto another, so that the Commandement of love which was given of old, did seem by mens practice to wax old, to be antiquated, and in a manner abrogated, and therefore Christ calls it a new Commandement; they think; *hand prorsus inepte*, saith Maldonate, and not altogether without reason.

These Reasons I finde scattered in severall Authors, the matter is not great which you take;



*The Character of a Christian.*

5

take; or if you put them altogether, I give you a new Commandement, that is, I do now again *de novo*, presse upon you this most excellent command which will renew you, as my last command; and the rather, because I see it in a manner abrogated in mens practices, and I urge it on you in another manner, then it hath been heretofore. Of old it was said, *Thou shalt love thy Neighbour as thy self*, but I say unto you, that you love one another, even as I have loved you: and I need use no other argument to perswade you, then this, after I am gone, hereby shall ye be known to be my Disciples, if you have love one to another.

Now the Observation, that ariseth from *Observ.* these words is obvious to any ordinary understanding, That love is the Character of a Christian. The Jews of old were known by the sign of Circumcision, and the Phylacteries of their Garments; the Disciples of *Iohn* by the austeritie of their life and frequent fastings: the Disciples of the Pharisees by their habit, and the observation of certain Ceremonies: the disciples of the Gentile Philosophers, by maintaining their Masters opinions; but Christ (saith *(c) Salmeron*) would *(c) Tract 44 sup. Iohan.* have

*The Character of a Christian.*

“have his Disciples known by this badge of  
 “mutuall love, because he himself did especi-  
 “ally teach love both by his doctrine and by  
 “his example. For the proof of the point, see  
 1 John. 3: 10. *In this the children of God are  
 manifest, and the children of the Devill, who so ever  
 doth not righteouness, is not of God, neither he that  
 loveth not his brother.* This then is a manifest  
 difference between the children of God and  
 the children of the Devill, the children of God  
 love their brethren, the children of the Devill  
 do not so. And therefore Cain, who slew  
 his brother, is said to be of that wicked one,  
 1 John. 3: 12. and there seemeth to be an em-  
 phasis in that word (*manifest*) as if the Apo-  
 stle should have said, There are other diffe-  
 rences between the children of God and the  
 children of the Devill, as faith, fear, and ma-  
 ny more, but the most manifest difference is,  
 brotherly love. So 1 John 4: 7. *Beloved, let  
 us love one another, why? for love is of God,  
 and every one that loveth, is born of God, and  
 knoweth God.* So that from these two places  
 it is evident, if we would manifest ourselves  
 to be the children of God, and not the chil-  
 dren of the Devill, we must love one another.

## The Character of a Christian.

7

Malice and hatred is that black Coal where-  
with the children of Hell are marked, it is a  
character of a child of the Devill, therefore  
love is that bright-shining character of a child  
of God.

But why is brotherly love made the Chara-  
cter of a Christian ? to this I answer; first, by  
way of remotion, because all things else are  
nothing without love; this you have ex-  
pressly from the Apostles mouth, 1 Cor. 13  
1, 2, 3. *Though I speak with the tongues of men  
and Angels, and have not charity, I am become as  
sounding Brass or a tinkling Cymball; and though  
I have the gift of prophesie, and understand all  
mysteries, and all knowledge, and though I have  
all faith, so that I could remove Mountains, and  
have no charitie, I am nothing; and though I be-  
stow all my goods to feed the poor, and though I  
give my body to be burned, and have not cha-  
rity, it profiteth me nothing.* (d) Salmeron, a Je-  
suite, is very expresse to this purpose; "The  
"true and perfect Disciples of Christ (saith  
"he) are not known by the signe of Circum-  
"cision in the flesh, as the Jews, or by wea-  
"ring the habit of a Monk, or by bearing the  
"Cross, or by going to Church, receiving

*Reason I.*

(d) Non igitur  
veri atque per-  
fecti Christi  
Discipuli dis-  
cernuntur aut  
signo circumci-  
sionis in carne,  
aut calaris tu-  
nicæ gestatio-  
ne, aut capitis  
Corona, aut  
Monachali  
habitu, aut de-  
portatione ve-  
stis Cruce in-  
signitz, &c.  
in nullo igitur  
alio signo in-  
ternolci que-  
unt veri  
Christi Disci-  
puli a falsis,  
quam cum  
charitatis in-  
ternæ dulcedi-  
ne pectora  
credentium in  
vinculo pacis  
colligantur, &  
gloriam Dei,  
& salutem ho-  
minum pere-  
untium stant.  
Loco supra  
citat.

B 2

the



“the Sacrament, confessing the faith, fre-  
 “quent reading the Scriptures, or by prayer,  
 “and fasting, and alms, or lastly by work-  
 “ing miracles, ( which many famous Saints  
 “of God have never done, but some repro-  
 “bates and false Prophets have often done,  
 “as those who say *Lord, Lord, have we not*  
 “*prophested in thy Name, and in thy Name cast*  
 “*out Devills, and in thy Name have done many*  
 “*wonderfull works.* *Math. 7. 22.* ) by no o-  
 “ther signe can the true Disciples of Christ be  
 “known from the false, but this, when the  
 “hearts of beleivers are knit together in the  
 “bond of peace, by the sweetnesse of inter-  
 “nall love, thirsting after the glory of God,  
 “and the salvation of such as are like to pe-  
 “rish. Thus far a Jesuite. Where you see  
 how he vilifies and lets light by all externalls,  
 praying and fasting, the signe of the Crosse, and  
 working of miracles, and saith that inward  
 affection, and not these outward things, is  
 the badge of a beleever. : Look into the Scrip-  
 ture, and you shall find the truth of this more  
 confirmed to you, that brotherly love is the  
 best badge of a Christian, and not externall  
 works of Religion without it.

First,



## The Character of a Christian.

9

First of all, serving of God without this is no sign of a Christian. *Cain* offered sacrifice as well as *Abel*, but he hated his brother and therefore was of that wicked one, as you heard before. Gen. 4.

2. Confession of sin with tears is no sign of a Christian, without this love; *Saul* confessed his fault twice to *David*, and wept, but still he envied him and bore him malice. 1 Sam. 24-26.  
Chap. 26-27.

3. Fasting, even solemn fasting is no sign of a Christian, without this; for *Ahab* fasted and put on Sackcloth, and went softly, but for all that he had oppressed *Naboth* before, and did afterwards oppress *Micaiah* the Prophet. 1 King. 21.  
1 King. 22.

4. Praying and praying long is no sign of a Christian, without love; the Pharisees made long prayers, but they wanted love, otherwise they would not have devoured widows houses. Matth. 23. 14.

5. Hearing of the word even with gladness, is no sign of a Christian without love; *Herod* observed *John*, & when he heard him, he heard him gladly, and did many things, but there wanted this love, otherwise he would not have slain *John* to satisfy his lust. To this purpose

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*The Character of a Christian.*

(e) Alia munera mea, habent vobiscum etiam non mei, & non ergo in illis quamvis bonis muneribus meis, quæ habere possunt etiam non discipuli mei, sed in hoc cognoscent omnes, quia mei Discipuli estis, si dilectionem habueritis ad invicem. Tract. 65. sup. Iohan.

purpose (e) *Augustine*, very expressly, They that are not mine have other gifts common with you, not only nature, life, sense, reason, and preservation, most of which are common unto men with beasts; but they may have the gift of Tongues, the Sacrament, Knowledge, Faith, the gift of Martyrdome; but because they have not charitie, they are but like a tinkling Cymball, they are nothing, it profits nothing. Therefore not by these gifts (though otherwise good and usefull) which wicked men may have, shall all men know that you are my Disciples, but by this, *If you have love one to another.*

There are three things which may seem especially to come into competition with love; *Knowledge, Faith, and Good works*, yet none of these are any thing without love.

1. Knowledge is nothing without love, for the Apostle saith plainly, *Though I understand all Mysteries, and all Knowledge, and have not charity, I am nothing*; the Divells know as much, if not more then any man doth, but what are they the better? they are the most wretched creatures, because they have so much knowledge without any love,

2. Faith

## The Character of a Christian.

II

2. Faith is nothing likewise without love; *Though I have all faith so that I could remove Mountains, and have no charity, I am nothing,* saith the Apostle. You will say, the Apostle speaks there of the faith of miracles, but is justifying faith nothing without love? I answer, there is no such thing as justifying faith without love, for it is called a faith which works by love, and if it do not work by love, it is a dead faith, as St. James concludes; and therefore he that wants love, if he be not *fratricida*, yet he is *fideicida*, as (f) Bernard saith wittily, "Though he be not an actual killer of his brother, yet he is a killer of faith: as well may there be a Sun without light, and fire without heat, as faith without love." 1 Cor. 13. 2.  
Gal. 5. 6.  
2. Jam.  
(f) Serm. 2. de resurrec.

3. Good works strictly so taken for works of charity, alms-deeds, are nothing without brotherly love. *Though I bestow all my goods to feed the Poor, & have not charity, it profits me nothing,* (saith Paul;) the charity of forgiving is harder then that of giving, & more worth, by how much our selves are dearer to us, then our goods; in the one we are doers, in the other sufferers; and many a man would do for another, that would not suffer for, or by 1 Cor. 13. 3.



*The Character of a Christian.*

by another; well, but though a man give all his goods to the Poor, and have not charity to forgive his brother that hath offended him, and to be heartily reconciled to him, it profits nothing; thus by way of remotion all things else are nothing without love. Now positively.

*Reas. 2.*

Magna dignitas est esse Christi amicum Christi inquam. si ii Dei ac regis regum Verum non est ea quorumvis, nec inanibus titulis ac nominibus sed dilectionis veritate nititur, quæ certis iudiciis probetur ac declaretur. Nota igitur veræ amicitiae est observantia voluntatis amici. Nam idem velle, idem nolle, firma est amicitia. Voluntas Christi est in illius præceptis. Illis obedire est voluntati Christi esse conformem. Musculus comment. sup. Ioan. c. 15.

1. Love is the character of a Christian, because it makes him most like unto Christ; for he that puts in practise this duty, 1. Obeys Christs command. 2. Expresseth Christs Spirit. 3. He imitates Christs example.

1. He that practiseth brotherly love obeys Christs command; and how shall a Disciple or Scho'ler of Christ be known, but by practising his Masters Precepts? *This is my Commandment, that you love one another, as I have loved you; and saith he, You are my friends, if you do whatsoever I command you. Iohn. 15. 12, 14.*

Alas my brethren, it is not talking of Christ, or professing his Name, that manifests you to be his Disciples, or his friends, except you obey his command; now this is his Commandment, that you love one another: beleeve it, you are not friends of Christ, if you be not friends one with another: it is a great honour to be a friend of



## The Character of a Christian.

13

of Christ, the Son of God and King of Kings, but the empty name and title of a Christian, without a real exhibition of love, is not enough to put on a man this honour: look into the Scripture and see whether mere profession of the Name and Gospel of Christ, without obedience to his commandments, be sufficient to entitle a man a true Disciple of Christ. By their fruits ye shall know them, not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven. Matth. 7, 20, 21. Not the hearers of the Law, but the doers of it shall be justified and blessed in their deed: and if any man seem to be religious and bridleth not his tongue, he deceiveth his own heart, & that mans religion is in vain. Jam. 1: 25, 26. Now who is the man that is a doer of the Law, that is plain enough, he that loves his Neighbour, for love is the fulfilling of the Law. Rom. 13, 10. If you only profess Christs Name, and do not make conscience of obeying his commands, you are not his Disciples, and he will profess unto you at the last day, Depart from me ye workers of iniquitie, I know you not.

Rom. 2: 13.

Matth. 7. 23.

2. He that practiseth brotherly love, ex-  
D pref-

*The Character of a Christian.*

presseth Christs Spirit, and how shall a man be known to be a Christian, but by this: If any have not the Spirit of Christ he is none of his. Rom. 8: 9. Now what is the Spirit of Christ? a turbulent, malicious, contentious Spirit? no, but a meek, peaceable, and gentle Spirit: so it was prophesied of him, *He shall not crie, nor lift up, nor cause his voice to be heard in the streets, he was oppressed, & he was afflicted, yet he opened not his mouth; he is brought as a Lambe to the slaughter, & as a Sheep before the Shearer is dumb, so opened he not his mouth.* When the two Disciples James & John would have called for fire from Heaven, after the manner of Elias, to consume those that would not receive them, Jesus turned back and rebuked them, and said, *You know not what manner of spirit ye are of; that is a notable place, 1 Corinth. 3:3. Ye are yet carnall, for whereas there are among you envyings, & strife, & divisions, are ye not carnall & walk as men?* whence it is apparent that so little love, so little of the Spirit: they are not only carnall that are worldly, unclean, sensuall; but they that are given to envying, strife and division, are carnall, and walk as meer men, that have no more in them then an humane soul, but want the

Isa. 42.2.

Isa. 53.7.

Luke 9.55.

*The Character of a Christian.*

15

the Spirit of God: for how shall a man be known to have the Spirit of Christ, but by the fruits of the Spirit: *Now the fruit of the Spirit is love, peace, long suffering, gentlenesse, goodnesse, meeknesse.* Being fill'd with the Holy-Ghost and kindnesse are put together, 2 *Corinth.* 6. 6.

There is much of the Holy-Ghost, where there is much kindnesse, the Spirit of Christ is a Spirit of kindnesse and gentlenesse; “and you

“may think, that your rigidnesse and rough-

“nesse doth argue bravenesse of Spirit in you,

“(as it is ordinary for froward & passionate peo-

“ple to think that they have more brave Spirits

“then others) yet know that your Spirits are

“more vile and base then the Spirits of others.

“I will give you only one Text for that, *Pf.* 45,

“4. it is said of Christ, *In thy majesty ride prospe-*

“rously because of truth & meeknes. Mark it, meek-

“ness and magnificence or majesty may stand

“together: yea Christ is magnificent and full of

“majesty in the meekness and quietnesse of his

“Spirit; ride on in thy Majesty prosperously,

“because of meeknes. Would you have a brave

“spirit, a spirit like unto Christ in his glory?

“then let your spirits be meek, sweet, & loving

“spirits. Undoubtedly a malicious spirit is a

Da

divelish

*Gal. 5. 22, 23*  
Mr. Burroughs



divelish Spirit, as I have read somewhere, that Ignorance is the Devils black Face, hypocrisie his cloven foot, and malice his Scorpions Taile.

3. He that practiseth brotherly love, imitates Christs example: and how shall a man be known to be a Christian, but by this, *If any man will be my Disciple, let him deny himself and follow me*, (saith he) *Mat. 16: 24.* now whether he that puts in practise this duty follows Christ or no, it is plain, *Learn of me*, (saith he) *for I am meek and lowly*: and *1 Pet. 2: 21.* Christ also suffered for us, leaving us an example that we should follow his steps, who when he was reviled reviled not again, when he suffered, he threatned not, but committed himself to him that judgeth righteously; and therefore he propounds his own example to us, *A new Commandement give I unto you, that ye love one another as I have loved you.* "And in vain" (saith <sup>B</sup> Leo) are we called Christians, if we "be not followers of Christ, who therefore calls himself the way, that the conversation of the Master might be the pattern of the Scholler, "and the servant might chuse that humilitie, "which the Master practised." It is the propriety of a Scholler (saith Maldonate) to imitate "his Master, now Christ did notably declare his

Matth. 11. 29.

g Frustra  
appellamur  
Christiani, si  
imitatores  
Christi non  
sumus, qui ideo  
se dixit viam  
esse, ut con-  
versatio Magi-  
stri esset forma  
Discipuli, &  
illam humili-  
tatem eligeret  
servus, quam  
sectatus est  
Dominus.  
Serm. 6. de.  
Nativit.

“his love unto mankind, when he vouchsafed  
“to come down from Heaven to be made man,  
“and die for us; herein therefore we imitate  
“our Master, and shew our selves to be his Dis-  
“ciples, when we love one another. Such as  
cause divisions are expressly said not to be the  
servants of our Lord Jesus Christ; they may  
talk of Christ and have him much in their  
mouths, but they shew forth little of him in  
their lives, if you compare their practise and his  
example together; surely they do not set Christ  
as a pattern before their eyes. If a Painter tell  
me that he is about to draw the picture of a  
man, and it prove to be like a beast, I shall hard-  
ly beleeve that he had the Idea of a man, as an  
example in his fancie; certainly if mens words,  
and actions, and behaviour speak nothing but  
turbulency, emulation, envy, strife, and unpea-  
ceablenesse, how can any man think that they  
have Christ as a pattern, unlesse we shall judge  
Christ to be malicious and envious, as they are.  
And this is the first reason why love should be  
the Character of a Christian, because he that  
practiseth this duty is most conformable unto  
Christ, he obeys Christs command, expresseth  
Christs Spirit, and imitates Christs example.

Rom. 15. 17.

E

2. Another

Res. 3.

2. Another reason, why love should be the Character of a Christian, is, because love doth knit us together and unite us one to another: so that as *Gregory Nazianzene* saith of himself, and *Basil*, that one soul in a manner was in two bodies; so love, doth so coagulate and knit Christians together, that in a manner one soul is but in many bodies: as it is said of the Christians in the primitive times, that the multitude of them that beleev'd, were of one heart & one soul. But you will say, wherein lies the strength of this reason, as to the doctrine, that love is the Character of a Christian? I answer in this: what do you think a Christian is? do you think a Christian is some humorous, sul-  
len, and singularly conceited person? no, no, there is no such matter, though prophane persons are apt to cast this aspersions upon the people of God: but what then is a Christian? a Christian is a member of Christs body, the Church, one that hath union with Christ the Head by faith, & communion with Christians the members by love, for it is love that knits and unites a man to the body of Christ, and therefore it is call'd by the Apostle *The bond of perfection*. Two notable places you have for this, the first

Acs 4. 32.

Colos. 3. 12.



first is Eph. 4. 15: 16. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joynted together, and compacted by that which every joynt supplieth, according to the effectuall working in the measure of every part, maketh increase of the body to the edifying of it self in love. The second is like to that, Colos. 2. 19. And not holding the head, from which all the body by joynts & bands, having nourishment, ministered & knit together, increaseth with the increase of God, so that now I suppose you conceive the strength of the reason, for a Christian being no solitary, sullen, mopish, monkish person, but a member of Christs body, and one that hath communion therein, & love the bond that knits and unites a man to the body of Christ: a man cannot be a member of Christs body, or a Christian, without love; for if love be that which knits and unites us unto the body of Christ, then a Christian out of charity is a member out of joynt, yea as a member disunited, and so long it is not possible that such a member should thrive, or be nourished: therefore love is very fitly made the character of a Christian.

These two places are translated & taken from the naturall body of man, to the mystical body of Christ: how aptly you may see in Mr. Dyke upon the Sacrament. cap 7.

3. The last reason may be this; love is the character

*The Character of a Christian.*

character of a Christian, if you consider who is a Christian indeed; not one that hath been baptized with water meerly, but one that hath bin washed by the regeneratiō of the Spirit; not one that doth onely bear the name of a Christian, but he that hath the nature of a Christian: and who is he that hath the nature of a Christian, the Scripture tells us, he that is a new creature; *If any man be in Christ, he is a new creature,* 2 Cor. 5: 17. There is no man a Christian indeed, but he that is in Christ; there is no man in Christ indeed, but he that is a new creature; that therefore, which is the character of a new creature, is the character of one that is in Christ, and by consequence of one that is indeed a Christian: now love is the character of a new creature: for this see *Colossians* the third, where the Apostle exhorting to put off the old man, bids particularly *lay aside wrath, anger, malice;* and pressing them to put on the new man, bids them, *put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meeknesse, longsuffering, forbearing one another, & forgiving one another, if any man have a quarrell against any, even as Christ forgave you, so also do ye; and above all this put on charity,* which

Col. 3. 8, 12,  
13, 14.

## The Character of a Christian.

21

which is the bond of perfection. Consider my Brethren, what will the name of Christians do you good, without the nature: as Gregory said of the name of Bishop, if a man had not a care to answer his Name and Office, it was *nomen inane, crimen immane*; An empty name, and a great crime. These are the Reasons.

Now that you may not deceive your selves, I must tell you, that this brotherly love which is the character of a Christian, must have three properties; it must be pure, unfeigned, and fervent: and you have all these in one place,

*The properties of brotherly love.*

1 Pet. 1:22. *Seeing you have purified your selves in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that you love one another with a pure heart, fervently.* 1. It must be pure love, which is discovered in four things.

*First, purity.*

1. When the principle of our love is pure, which must be a renewed nature, you may take notice of this in the place afore-cited, *Seeing that you have purified your selves in obeying the truth through the Spirit, see that you love one another with a pure heart.* The heart must be purified, before the affection can be pure; if the soul be impure, the love is impure: the love of an unpurified, un sanctified person, that is disobedient

*In respect of the principle.*



The Character of a Christian.

dient to the truth, cannot be pure: how can he love with a pure heart, whose heart is impure altogether.

In resp.<sup>t</sup> of  
the induce-  
ments.

2. Our love unto another is pure, when the motives and inducements of our love are pure; when we love one another, because Christ loved us: if he be a good man, we love him because of his goodness: as *Ambrose* said, he did *diligere Christum hospitalem in Augustine*, he loved Christ dwelling in *Augustine*. If he be a wicked, worldly person, we love him out of conscience, because we are commanded to do so, and out of Spirituall pittie, with a sense of his misery, and a desire to do his Soul good: when we love a person only because of that naturall and civill interest we have in him, this is not pure love, but is fleshly and carnall.

In resp.<sup>t</sup> of  
the end.

3. Our love unto one another is pure, when not corrupt; *Grace be with all those that love our Lord Jesus Christ ἐν ἀσφαλείᾳ, in incorrupti- ne*, *Ephes. 6: last*. But when is a mans love said to be corrupt? you know what are the things that do corrupt a man, they are Bribes; then therefore a mans love is corrupt, when he doth not love his brother purely, out of love, as I may so say, but for other ends of gain, emolument,

Non est ami-  
citia hęc, sed  
mercatura.

## The Character of a Christian.

23

emolument, and advantage, this is base, this is to love our selves altogether, and not one another.

4. As our love must be pure in respect of the principle, the inducements, and the end, *In respect of the effect.* so likewise in respect of the effect of it; then we love one another purely, when our love doth provoke us to keep one another (as much as in us lies) from sin, : contrary to that love of wicked men, which makes them strive to get one another as deep into sin as they can; like Boyes daring one another who shall go farthest into the Dirt: and when they are about any sinfull exploit, they labor to engage those whom they love, to consent, and cast in their lot with them: our love should have a contrary effect, and will, if it be pure: we will, if we love one another purely, be ever provoking one another to good works, and strive to draw one another to Heaven.

2. Our love one to another must be unfeigned, and so much the more, because love is *gratia imperatrix*, a commanding affection, & all the other affections, like handmaids, wait upon love, as their Mistress: if our love therefore be dissembled, so is our desire & joy, hope *Second is sincerity. It puts forth the acts of other affections imperative, though not elictive* and

The Character of a Christian.

Iam. 2. 15, 16  
Ama. 21 vi-  
de. 3m.

2 Sam. 3. 27.

2 Sam. 20. 9,

10.

Marth. 26. 49.

and fear, grief and anger, and all our affections dissembled to that person, to whom we do dissemble our love. 1 Iob. 3: 18. *Little children, let us not love neither in word nor in tongue, that is, not in words only, but in deed, and in truth.* They love in word and in tongue, that seeing a Brother or a Sister naked, & destitute of daily food, say to them, *Depart in peace, be you filled and warmed;* but they love not in deed, and in truth, because they give not them those things, that are needfull for the body: Rom. 12. 9. *let love be without dissimulation.* Examples of false and dissembled love, are Joab to Abner & Amasa, he embraceth them, and speakes friendly to them, and slayes them: so Judas kissed Christ and betrayed him. The wise man compares a dissembling person to a potsheard covered over with silver dross: Prov. 26. 23. *When he speaketh fair, believe him not, for there are seven abominations in his heart.* Dissembling is evill in any thing, but it is worst of all in friendship, as the most contrary corrupting cause thereof. *Corruptio optimi est pessima*, things most excellent, corrupted, become so much the worse: as there is therefore nothing more excellent and conformable to the life of a man, then true and unfeigned



## The Character of a Christian.

25

unfeigned friendship, so there is nothing more vile then counterfeit and dissembled love, it is better to meet with any savage beast, then to have familiaritie with such; for if I meet with a Lion, I labour to avoid him, but a dissembling friend cannot be avoided; there may be remedie for the biting of a mad Dog, and for the stinging of a Serpent, *ἀλλ' ἔστιν ἐν συμφορῇ* *ἡ γὰρ* but for the poyson of a dissembling Tongue there is no remedy.

Eras. Adag

3. Our love unto one another, must be fervent; see that you love one another with a pure heart fervently. Be ye kindly affectioned one to another in brotherly love. *Romanes 12: 10* *ἀγαπᾶτε* signifies that naturall affection, which God hath imprinted in beasts to their young ones, and in Parents to their Children; if mothers see their Children in danger, how do they fear, grieve, and hazard many times their own lives for the safety of their Children? yea among the beasts and birds, how tender are the damms over their young, ready, though otherwise timorous, to defend them with the danger of themselves; these are those *igniculi amoris*, sparks of love, scattered by the God of nature in our nature, not to be expressed in words; no-

Third is  
fervencie.

φιλοστέγαν.

G

ting

1 Sam. 20. 17.

Gal. 4. 15.

Rom. 9. 3.

(h) Tertul. in  
Apolog c. 39.(i) Nicol. de  
Lyra in com-  
ment sup.  
Ioh. 1. 3.

ting with what an extraordinary bent of affection we should be inclined one to another. Examples of this fervent love, we have in *Jonathan* to *David*; the Text saith, he loved *David* as his own soul. The *Galathians* bare such an affection to *Paul*, that if it had been possible, he bare them record, they would have pluck'd out their own eyes and given them to him. *St. Paul's* love unto the *Jews* was such, that he professeth that he could even wish himselfe accursed from *Christ* for his Brethren and Kinsmen according to the flesh. Above all things, (saith *Peter*,) have fervent charitie among your selves. 1 *Peter* 4: 8. Cold love is next to none. In (h) *Tertullians* time, the *Christians* did incredibly love one another, even *ad stuporem Gentilium*, to the amazement of the *Heathen*, See, say they, how these *Christians* love one another and are ready to dye one for another. And (i) *Histories* make mention of one *Ursinus*, a *Christian* *Physitian*, who being ready to suffer *Martyrdome* for the *Gospell*, began to waver and faint, which when *Vitalis* an holy man saw, though he knew it would cost him his life, stept to him, comforted and encouraged him, for

## *The Character of a Christian.*

27

for the which he also was condemned to death: we ought so to love one another, as to be ready to lay down our lives for the brethren, if need require. Our Saviour prophesied, that towards the end of the world, the love of many should waxe cold; and we find the truth of it every day more then other. To warm you consider two things.

1. Are we not commanded to love our neighbour as our selves? now let me ask thee, dost thou love thy self thus coldly and carelessly, as thou dost thy Brother? I can hardly believe it.

Match. 24. 12.

Matt. 22. 39.

2. Are we not commanded to love one another, as Christ hath loved us? but was Christs love to us a cold and remisse love, who so loved us, that he gave himself for us? how fervent was the love of Christ to us? how fervently do we love our selves? think then how far short we fall in the measure of our love to our Brethren and one another, when we are so slack and cold in it.

Jo'h'n 13. 34.

Gal. 2. 20.

1. If love be the character of a Christian, oh then what is become of the Christianity of many Professours in these dayes, among whom there is so little love, so much hatred

*Use 1. of Information.*



(k) Duo magna mala, & certissima intereuntis Christianismi indicia sunt, quod tam rara facta est Christiana ista dilectio, & quod pro nota veri Christiani ne inter Christianos quidem habetur. In Comment. sup. Ioh. c. 13.

and emulation! there are two sad and most certain signes of the ruine of Christianity, "saith (k) *Musculus*, that Christian love is "so rare, and that it is not look'd upon amongst the Christians as a note of a Christian. He speaks but too truly, if you refer it to our times, wherein not love, but adherence to such a partie or opinion, is accounted by men, as they are affected, the note of a Christian. And since these times I take notice of it, we may read of the Episcopall partie, the Presbyterian partie, the Independent partie, and some have call'd themselves the Godly partie, but we never read of any that have stiled themselves the loving partie; the truth is, love is not consistent with factions and parties amongst Christians, love is an uniting and not a dividing affection, and would make men not to be for parties, but for the whole. And that which renders our divisions almost desperate, is, that our Heads are divided, and hardly shall we find amongst ten Ministers one *Irenaeus*; for my part, I think, that our Master speaks these words unto his Disciples, not only as Christians, but as Ministers, and that the full sense of the place is

is, by this shall all men know that you are my Disciples, not only by generall profession, but by speciall function, if you have love one to another; and as love is the character of a Christian, so also of a Minister of the Gospell of peace. Undoubtedly this giddinesse and distraction in the Heads, causeth such swellings and breakings forth in the bodie of the people. "Oh, what bitter invectives, vo-

"luminous reproaches, what recording of the "infirmities of one another, and raking into "the soars, which Christ died to heal! did "I ever think to hear Christians so to scorn "and reproach Christians, and men professing "the Name of Christ to make so little consci- "ence of censuring, vilifying, slandering, and "disgracing one another? did I think it had "been in the hearts of Christians, to draw "their swords against each other, and to seek "each others blood so fiercely? I read indeed "out of Pagan writers, that the Christians were "as cruell as Beares and Tygers against one "another, but I thought this accusation had "come from the malice of them who were "enemies to our Religion; little did I think "to have seen it so far verifys'd. Lord, saith a

Mr Baxter in  
his eternall  
rest, chap. 7.  
sect. 14.

H

learned

The Character of a Christian.

Eph. 4. 4, 5, 6.

"learned man, upon this occasion, what divels  
 "are we unsanctify'd, when there is yet such  
 "a nature remaining in the sanctify'd? such  
 "a nature hath God in these da yes suffered to  
 "discover it self in the very godly, that if he  
 "did not graciously, and powerfully restrain it,  
 "they would shed the blood of one another;  
 "and no thanks to us if it be not done. It  
 "makes me almost ready to say sometimes; oh  
 "sweet, oh happy dayes of persecution, which  
 "use to drive Christians together in a closure  
 "of love, who being now dryed at the fire of  
 "libertie and prosperitie, are crumbled all into  
 "dust by our contentions. But it makes me  
 "seriously both to say, and to think; oh sweet,  
 "oh happy day of glory, when as there is one  
 "God, one Christ, one Spirit; so we shall  
 "have one Judgement, one Church, one  
 "heart, one employment for ever. As he  
 "said who beheld how quietly and peacea-  
 "bly the Bones and Dust of mortall enemies,  
 "did lye together, *non tanta vivi pace eratis*  
 "*conjuncti*, you did not live together so pea-  
 "ceably: so we may say of multitudes now  
 "in Heaven, all of one mind, ye lived not  
 "on Earth in so sweet familiarity. There



## The Character of a Christian.

"is no contention there, because there is no pride or  
"passion; no pride to stir it up, no passion to  
"maintain it. "As old *Gryneus* wrote to  
"his friend; if I see you no more on Earth,  
"yet shall we meet there, where *Luther* and  
"*Zuinglius*, are well agreed. Now I beseech  
you, how can you find in your hearts to be  
bitter or injurious against your Brethren,  
when you do but once think of that time &  
place, where and when you hope in the near-  
est and sweetest familiaritie to live and re-  
joyce with them for ever? what shall I say,  
as *Linacer* once said, when he had read the  
5th. of *Matthew*, he threw down the Book, &  
burst out into these words, either (saith he) this  
is no Gospell, or else we are no Gospellers; so,  
either love is not the character of a Christian,  
or else we are no Christians. Whoever thou  
art therefore that professest thy self to be a  
Christian, and dost not entirely, unfeigned-  
ly, and fervently love thy Brethren, either  
disprove this doctrine, that love is the badge  
of a Christian, or else condemn thine own  
practise, and be asham'd, and afraid to live  
in that which thou knowest to be a great sin,  
and such a blemish to thy profession.

31

Prov. 13. 10.  
Si non te am-  
plius in terris  
videam, ibi ta-  
men conveni-  
emus, ubi Lu-  
thero cum  
Zuinglio opti-  
mè jam con-  
venit Melch.  
Adam. in vita  
Grynzi.

*The Character of a Christian.*

Gal. 6. 7.

*Marks of  
true brother-  
ly love.**ἡ ἀγάπη.*

2. It may serve for an use of tryal; if love be the character of a Christian, then hereby we may make proof of the truth of our Christianity; alas the water of Baptism of it self is but a cold proof, nor is it the name of a professour, that will prove thee a Christian; nay, thou art so much worse indeed, if thou be not a Christian indeed. How then may I know my self to be a Christian? by this, if thou love thy Brother; deal truly therefore with thy self in this particular, for however thou mayest deceive thy self and others, yet God is not mocked. Thou hast heard that knowledge and faith, praying and fasting, hearing and giving of Alms, are all nothing without this. But to cut me short, thou wilt say peremptorily, that thou dost love thy brother, and thou desyest malice and hatred, as the Devill: if saying were doing all were well, and this duty of love were not so difficult, as indeed it is. Give me leave therefore to examine thee a little, & bring thee to the Touch-stone. There are severall marks of true love, whereby thou mayst try thy self, as thou shalt find them reckoned up by the Apostle, 1 Cor. 13.

I. One mark of brotherly love is long suffering

## The Character of a Christian.

53

ring, 1 Cor. 13. 4. *charitie suffreth long*, ver. 5. *is not easily provoked*, ver. 7. *beareth all things, endureth all things.* Long-suffering consists in two things, bearing and forbearing.

1. In bearing the infirmities of one another; so we are commanded, Gal. 6. 2. *Bear ye one anothers burdens, and so fulfill the Law of Christ.* If that be objected. ver. 5. *Every man shall bear his own burthen.* The answer is easie,

burthen of account is one thing, burthen of infirmity is another. The former is a burthen that cannot possibly be exchange'd with any, for every one of us must give an account of himself to God. The latter is to be born with, though it cannot be born off, and in this we must shew our love one to another. "Men

Rom. 14. 12.

"must not be too curious (saith (l) Dr. Sibbs) "in prying into the weaknesse of others; we "should labour rather to see what they have, "that is for eternitie, to incline our hearts to "love them; then into that weaknesse which "the Spirit of God will in time consume, to "estrangle us. Some think it strength of grace "(saith he) to endure nothing in the weaker, "wheras the strongest are readiest to bear with

(l) Dr Sibbs  
in his bruited  
Reed.

"the infirmities of the weak: where most ho-



*The Character of a Christian.*

"lineſſe is, there is moſt moderation, where  
 "it may be without prejudice of piety to God  
 "and the good of others. The holy-Ghoſt is  
 "content to dwell in ſmoaky offensive Soules,  
 "oh that that Spirit would breath into our  
 "Spirits the like mercifull diſpoſition. We  
 "endure the bitterneſſe of Worm-wood and  
 "other diſtaſtefull plants and herbs, only be-  
 "cauſe we have experience of ſome whole-  
 "ſome qualities in them; and why ſhould we  
 "reject men of uſefull parts and graces, only  
 "for ſome harſhneſſe of diſpoſition, which as it  
 "is offensive to us, ſo grieveth themſelves.

The beſt Chriſtians in this ſtate of imperfection  
 are like Gold that is a little too light, which  
 needs ſome graines of allowance to make it  
 paſſe; you muſt grant the beſt their allowance.

2. Longſuffering conſiſts as in bearing, ſo  
 likewiſe in forbearing, *not eaſily provoked.*  
 Love will ſuffer much, we ſee it plain enough  
 in Gods love to us, he ſuffers much in us, we  
 ſhould likewiſe expreſſe it in our love one un-  
 to another. I have obſerved it my ſelf often,  
 that ſome, and (I perſwade my ſelf) good Chri-  
 ſtians, have been very ſoon angry with others,  
 and very paſſionate in their anger, that yet  
 could

could bear with a greater fault in their Children and not be provok'd; what's the reason of this, but their great love unto their Children makes them long suffering with them, and their little love unto others is the cause why they can bear with so little in them. Love is long suffering, that's the first mark of it, it will bear much and forbear long ere it be provok'd: if thou be one that canst not bear with, & brook the infirmities of thy brethren, that art hasty in thy Spirit to be angry, apt to catch fire at the first spark; what canst thou say for thy self? it is to be feared there is little brotherly love in thee, because little long suffering. Eccles. 7. 9.

2. Another mark of true brotherly love is kindnesse, *Charitie suffers long and is kinde*: II. xensens.  
kindnesse consists in two things, forgiving and giving. 1. Love will make thee kind

to forgive, if thou have a quarrell against any, even as Christ forgave thee: gentle and easy to be entreated are joynd together, Col. 3. 13. James

3. 19. God shews his love to us in two things, being slow to anger, not easily provok'd, ready to forgive, soon pleased when provoked: thus we should manifest our love one to another: Nchem. 9. 17.

Luke 17. 4.

ther: yea if thy brother sin against thee seven times in a day and seven times on a day, return to thee saying, it repents me, thou must forgive him: if thou art of an implacable disposition, there is no love in thee; if of such a disposition, that once offended, thou art hard to be won unto reconciliation, there is but little love in thee.

John 3. 17.

2. Love is kind to give, where need requires: *Whoso hath this worlds goods, and seeth his Brother have need, and shutteth up his Bowels of compassion from him, how dwells the love of God (or his brother) in him?* I would have your great ones to think of that of (m) Hierome; what a shame it is, when the walls and pillars of their houses shine with Gold; and Christ in a poor man is ready to die naked and hungry before their doores. Much of this might be spared and given to the Poor: we are to love all and therefore to relieve all, according to our abilitie and their necessitie: some to spare their purses, will pretend that the persons are wicked, or that they do not know them to be good. But that of (n) Gregory would be considered, that the humane nature in a wicked man is to be loved, and therefore

(m) Auro parietes, auro laqueati, auro fulgent capita columnarum, & nudus atque esuriens ante fores nostras Christ<sup>us</sup> in paupere moritur. Hierem ad Gaudet.

(n) Non peccatorem sed justum pauperem nutrit, quo in illo non culpam, naturam diligit. Greg. P. 3. past. ad 21



to be relieved, though he be wicked. Are we bound to love none but those that are godly? our beneficence must extend it self so far as our love, therefore we must do good to all, though especially to the household of faith, Gal. 6. 10. Again, love will not only give, but be ready to give; Charge them that are rich in this world, (saith the Apostle) not only that they distribute, but that they be ready to distribute: 1 Tim. 6. 18. Love will not stay while it be ask'd, but give relief so soon as it understands the want of its brethren: *Bless'd is the man that considereth the Poor. Psal. 41. 1.* The hardnesse of mens hearts makes godly poor men ashamed to make their condition known to them; he that doth truly love his brethren will not stay till poor men seek him, but he will seek the poor that he may find them, whom their modesty and shamefacednesse caused to lye hid; this indeed would be so much the more regarded, that godly poor men may so much the more rejoyce, when their bashfulness (as (o) Leo sayes) is succour'd as well as their need. Again, love will give cheerfully, not like the man with the evil

K

eye,

(o) Velut ip-  
so amplius gau-  
deant cui &  
pauperum co-  
muni consulem  
frent & pado-  
n. Leo serm. 4.  
de collectis.

See Mr. Parre  
on Rom. 12.8.

eye, *Prov.* 23.6. who, when he hath given a penny wisheth it in his purse again, and repents of his liberalitie: such are like Sponges that suck up water apace, but let not one drop fall though they be full, till they be squeez'd. Love will give cheerfully without upbraiding, not rating at its poor brethren as if they were dogs; that which is given thus is no almes, but a recompence for ill language: yet this doth not exclude seasonable, discreet and gentle reproof, even of them which are already distressed; for a penny given to one whom we know to be culpable, with a gentle admonition, is a double almes; in this case remember that counsell given *Ecclesiasticus*, 18.15, 16, 17. (though an Apocryphall book) *My son blemish not thy good deeds, neither use uncomfortable words when thou givest any thing; as the dew asswageth the heat, so is a good word better then a gift. Lo, is not a word better then a gift? but both are with a gracious man.*

III.  
ἀγαπᾷ.

3. Love is not envious *Charitie envyeth not*: if thou lovest thy brother thou wilt not envy his prosperity, or be grieved that he doth exceed or excell thee in any thing that is good. But rather say as *Moses* to *Joshua*, when he desired

red him to forbid Eldad & Medad from prophe-  
 cying, *Envyest thou for my sake, (saith he) would* Num. 28, 29.  
*God that all the Lords people were Prophets, & that*  
*the Lord would put his Spirit upon them.* Among  
 many ill properties of envy, this is one, to de-  
 tract from the good Name and estimation of a  
 man; now this must needs be contrary to love  
 to detract from our brethrens good Names, or  
 to speak ill of them behind their backs; or if  
 we do speak well of them in some things  
 which we cannot deny, it is with a *but*, as it  
 is said of *Naaman*, he was a great man, an ho- 1 King. 5. 2.  
 nourable man, a mighty man of valour, *but*  
 he was a Leper; this blemish'd all the other:  
 so such an honest man in the main pious to-  
 wards God, and faithfull to his friend, *but*  
 he is so and so. Envy is most contrary to the  
 communion of Saints, which principally con-  
 sists in three things, praying for the good of  
 one another, rejoycing in and blessing God  
 for the good of one another, and communica-  
 ting good one unto another. Now an envious  
 person doth not from his heart desire the good  
 of his brother, he cannot cordially rejoyce in  
 the good of his brother, for his eye is evill, be-  
 cause Gods is good, and unwilling he is to com-  
 municate



Weense upon  
the ninth com-  
mand. exere. 7.

1 Sam. 22.

Phil. 15. 16.

Tolle invidi-  
am & quod  
meum est, tu-  
um est; & si  
ego tollam  
invidiam, quod  
tuum est, me-  
um est.

IIII.

ταπεινότης.

communicate or impart any thing to his brother; if he do, it is not for his brothers good, but his own credit and reputation: this sin therefore which is so contrary to the communion of Saints must needs likewise be contrary to the grace of love. Again, one evil property of envie is slandering, which how contrary it is to brotherly love, who doth not see? a slanderer in the *Chaldee* tongue is said *loqui lingua tertia*, because he hurts three at once; first, him of whom he raiseth the slander; secondly, him to whom he relates it: thirdly, himself most of all that makes it; as *Doeg* most infamously injured himself, the Priests, and *Saul*. Oh take heed of this subtile, sly sin of envy, which will make a man do good with an evil intention, as they that Preached the Gospell out of envie, supposing to adde afflictions unto *Pauls* bonds. Take away envy, and that which is mine is thine, and if I take away envy, that which is thine is mine: to have an heart to blesse God for his blessings upon another, is it self a great blessing; and gives thee likewise a part in those blessings.

4. Another mark of brotherly love is humilitie: charity vaunteth not it self, is not puffed

The Character of a Christian.

41

puffed up; it is not given to pride or arrogancy: this humility is a grace whereby we are content out of love to prefer others unto our selves: so you have it *Rom. 12. 10.* Be kindly affectioned one to another in brotherly love, in honour preferring one another. and *Philippians 2. 3.* In lowliness of mind let each esteem other better than himself. Preferring one another in honour and respect maintain's brotherly love. We are hardly brought to account them our friends, or to think they love us, who neglect us, yea, our hearts are apt to rise against them (though they should not do so) therefore (p) Calvin calls the neglect of others *venenum*, an effectual poyson to alienate mens minds; and giving of honour, *fomentum amoris*, a fosterer of love. So much pride as there is in thee then, so little brotherly love: for charitie vaunteth not it self, is not arrogant, is not puffed up, is not proud.

(p) Calvin. sup.  
*Rom. 12. 10.*

5. Love is modest and civill, Charitie be-  
haveth not it self unseemly, *1 Cor. 13. 5.* This  
modesty is seen in mirth and in anger: chari-  
ty doth not behave it self unseemly in mirth,  
like one of the vain fellowes, as *Michal* speaks  
*2 Sam. 6.* using either apish or unseemly ge-  
stures,

V.

ἐὺχρηστέον.

L

Math. 5.

stures, or insolent and unfavoury jests in derision of its brethren: but this modesty is seen principally in anger; therein charitie doth not behave it selfe unseemly or uncivilly, by using opprobrious & disgracefull language of *Fool* and *Racha*, condemned by our Saviour: upbraiding others with their infirmities, falling into unseemly passions of raging, unseemly gestures, stamping, fuming; or unseemly words of railing, reviling, slandering, and such like.

VI.  
ἀφιλοχρημα-  
τία.

2 Sam. 17.

6. Love is not self-seeking, *Charitie seeketh not her own*, 1 Cor. 13. 5. self-seeking is a certaine signe of selfe-love, and shews a great want of brotherly love; a notable example we have of this in *Ziba*, *Mephibosheth's* servant, who, when *David* was banished from his Kingdom by *Absalom*, went cunningly, and with a lie insinuated himself into *David*, and begg'd his Masters Lands of him; this shew'd that there was but little true & reall love in him unto his Master. And a notable example of true Christian love you have in *Paul*, 2 Cor. 12. 14. *I seek not yours, but you*; and, 1 Cor. 10. 33. *I please all men in all things, not seeking mine own profit, but the profit of many*; and it is his command 1 Cor.



# The Character of a Christian.

43

10.24. Let no man seek his own wealth, but every man anothers wealth; lastly, it is his complaint

Philip.2 21. I have no man like-minded, who will naturally care for your estate, for all seek their owne things, but none the things of Jesus Christ. Oh beloved, if we would trie our selves by this, I fear we should finde that we all fall far short in the measure of our love to our brethren, we are all so self seeking, and so little solicitous to advance and advantage the Estate (whether temporall or spirituall) of one another.

VII.

ἀγνῶσκει κακία.

7. Love thinks no evill, 1 Corinth. 13. 5. that is, it is neither suspicious nor malicious. Charity is not suspicious; if we do indeed love one another, we shall not be so suspicious and jealous of the faithfulness and integritie one of another; so much suspicion shewes there is but little love. Charitie is not malicious and revenge full, it thinks no evill; if it hath been angred or offended, it doth not long think upon it, & studie how it may be revenged, as that wicked person that deviseth mischief upon his Bed, and letteth himself in a way that is not good.

Πα. 36. 4.

8. Brotherly love doth not rejoyce in the miscarriages of others. Charity rejoyceth not in

VIII.

ἀνέτιχαίσει κακία.

L 2

iniquity,

Gen,

iniquity, 1 Corinth. 13. 6. This was a sign that there was but little love in *Cham* unto his Father, who rejoyced when his Father was disordered through Wine, to see his nakednesse. This shews likewise how little love there is in prophane persons unto the godly, because they are so apt to rejoyce at their infirmities, when they miscarry or fall; as *David* complains Psalm. 38. 16. *When my foot slippeth they magnifie themselves against me.* We are to love our enemies, Matth. 5. and therefore not to rejoyce at their falls; *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth, lest the Lord see it, and it displease him,* Proverbs 24. 17.

IX.  
πισευοις.

9. Love is credulous: *Charitie beleeveth all things,* 1 Corinth. 13. 7. The meaning of it is, that if we love one another, we shall beleieve the best one of another, and not give heed to every flying and lying report, we shall be ready alwayes to construe things favourably, and interpret them in the best sence we can; whereas malice will work a contrary effect in two things.

First, if there be any evill in a man, or done by him, a malicious man labours to heighten and

and aggravate it, as such a thing that can scarce be parallell'd: herein imitating the Divell, as you may see an example of it *Zech. 3.* where Satan objects to the Lord how *Joshua* stood before him in soiled and torn garments; as if he should have said; This is a goodly high Priest to serve thee; but the Lord said unto him, The Lord rebuke thee, he is but *tizio*, or a firebrand newly drawn out of the fire, and therefore no marvell that he is no better dressed.

Secondly; a malicious person will be sure to interpret things in the worst sence, if they be doubtfull: if it be doubtfull whether his Neighbour did such a good thing, he makes it for certain he did not: if it be doubtfull whether his Neighbour did such an evill or no, he makes it for certain that he did, there is no question of it: and yet perhaps there is the same ground for both, *viz.* report: but his malice makes the good thing which is doubtfull to be nothing; and the evill thing which is doubtfull to be most certain: and whereas love beleeves the best, malice thinks the worst, and will accuse a mans intentions when his actions are fair. "Malice mis-interprets the fairest actions, but love puts the fairest inter-pretations

Bona dubia  
nulla facit.

Dubia mala  
certa facit.

M

"pretations



Mr. Caryl on  
the first of Job,  
verse 9.

1 Pet. 4. 8.

Luke 23. 24.

X.  
MATTHEW.

pretations it can upon foul actions. Malice  
will say when a man doth well, it is true, he  
doth it, but it is for vain glory, it is to be  
seen of men, it is for his own ends, it is for  
gain: but when a man doth ill, love will  
say, this he hath done through ignorance, or  
inadvertency, or violent temptations. Love  
covers a multitude of sins, as fairly as possi-  
bly it may, with wisdom and with justice.  
How fair a cover did Christ himself put up-  
on the foulest Act that ever was in the  
world, upon his own Crucifying, *Father for-  
give them, they know not what they do*; they do  
it indeed, but they do it ignorantly. Love  
excuseth what is ill done in another, and  
malice accuseth what others do well.

10. The last mark of true brotherly love  
is hope, *Charity hopeth all things*, 1 Corin. 13. 7.  
The meaning of it may be this, that though  
our neighbour or our brother be wicked, loose,  
and vain, yet, if we love him, we shall not look  
upon him as a Cast-away or Reprobate; and  
fall to censuring of him without admonishing  
him, (as the custome of this Age is) but our  
love to him will cause us to be so much the  
more earnest in prayer for him, and carefull  
with

with compassion to admonish him, hoping the best, that God in his due time may reclaim and renew him. These are the severall characters of Brotherly love, which if I should have insisted on largely, as the matter gave liberty, this Sermon would have swelled to a Volume; but the lesse I have said of them, I hope the Reader will think the more upon them, and make up that in his practise which I have omitted in the Sermon.

I come now to a third and last use, and that is of Exhortation; if love be the character of a Christian, then let us be more studious and solicitous both to attain it and expresse it; to this purpose I offer unto you these following considerations.

1. Consider the expresse command, and strict injunction of Christ and his Apostles: *Motive 1.*  
Art thou a Christian and makest no conscience of disobeying the flat command of Christ? Doth not he say, *A new commandment* *John 13. 34.*  
*give I unto you, that ye love one another as I have loved you? and this is my commandment, that ye* *John 15. 12.*  
*love one another:* doth not Christ contract all the ten Commandements into two, where of the first and greatest Commandement is, *To*  
*M 2* *love*

Matth. 22. 38,  
39.

Rom. 12. 10.

Gal. 5. 13.

Heb. 13. 1.  
Heb. 10. 24.

1 Pet. 1. 22.  
Chap. 2. 17.  
Chap. 4. 8.

love the Lord with all our heart; and the second is like to that, Thou shalt love thy neighbour as thy self? And how earnest are the Apostles in pressing this dutie upon others, which Christ had so pressed upon them! Paul, Be ye kindly affectioned one to another in brotherly love. By love serve one another. Let brotherly love continue. Provoke one another unto love. And, If there be any consolation of Christ, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one minde, Phil. 2. 1, 2. James, If ye fulfill the royall Law according to the Scripture, Thou shalt love thy neighbour as thy self, ye do well. Jam. 2. 8. Peter, Be ye all of one minde, having compassion one of another, love as brethren, be pitifull, be courteous, 1 Pet. 3. 8. Above all John the beloved Disciple is very frequent in pressing this dutie; This is the message that ye heard from the beginning, that we should love one another: and, this is his commandment, that we should beleve on the Name of his Son Jesus Christ, and love one another, as he gave us Commandement, 1 John 3. 11, 23. Beloved, let us love one another, for love is of God, and God hath loved us; and if we love one another, God dwelleth in us, and his love is perfected in us, 1 John



## The Character of a Christian.

49

(1) Hierom.  
Com. in Epist.  
Galica. 6.

1 John 4. 7: 11, 12. And (q) Hierom reports of St. John, that when he was very old and not able to preach, he would be brought to Church in a Chair between two, and only say thus, *My little children love one another.* That seems to be a strange place 1. Thes. 4:9. Concerning brotherly love, ye need not that I write unto you; I assure you, if I thought it had not been needfull, I would not have insisted so much on it at this time; I cannot say of you as the Apostle doth of his *Thessalonians*, *Ye need not that I speak unto you of brotherly love*; or if I could, yet I must with him beseech you to increase more and more, Verse 10.

2. Consider that love is the character of a Christian; as thou therefore desirest to approve thy selfe to be a Christian before God and men, put in practise this dutie of love. Do not tell me of thy making profession of Religion, thy praying and hearing; Christ doth not say, that by praying, or fasting, or hearing, but, *By this shall all men know that ye are my Disciples, if ye have love one to another.* I met with a very observable passage in Mr. Burroughs, and it is this, "That those who are translated godly and Saints in our Books, in

Motive 2.  
Mr Burroughs  
on Hosea 2:19

N

the

*The Character of a Christian.*

"the Hebrew are called *kinde ones*; as *Psal. 4. 3.*  
 "Know that the Lord hath set apart him that is  
 "godly for himself; the word which we tran-  
 "slate godly, in the Originall is the *kinde one*; the  
 "Lord hath set apart those that are kinde,  
 "those that are of sweet, loving, and gentle  
 "dispositions, for himself: and *Psal. 149. 5.*  
 "Let the Saints be joyfull in his glory; in the He-  
 "brew it is, *Let the kinde ones*; therefore it is  
 "not enough for Christians to be godly, but  
 "they must be kind and loving one to ano-  
 "ther, or else they are not godly. *2 Peter 1. 3.*  
 "And to godlinesse adde brotherly kindnesse. You  
 "think you are godly, but are ye of a rugged,  
 "rough-hewen disposition, surly, froward,  
 "perverse? know, here is the exhortation to  
 "you from God this day, if you will approve  
 "your selves to be godly, adde to your godli-  
 "nesse Brotherly kindnesse; except you adde  
 "that, you can have but little comfort in your  
 "godlinesse.

*Motive 3.*

3. Consider what an excellent grace love  
 is; so called by the Apostle *1 Cor. 12. ult.* *Covet*  
*earnestly the best gifts, yet (saith he) I shew unto*  
*you a more excellent way.* But is love better then  
 the best gift? yes; for is not grace better than  
 the

*The Character of a Christian.*

51

the best common gifts? yea, the Apostle doth not only prefer love unto the best gifts, but in some respects also unto the best graces, *faith* and *hope*, because when they shall cease, love shall remain: as *Paul* declaring the supereminent dignity of *Christ*, makes use of this comparison; *Unto which of the Angels said he at any time, thou art my Son this day have I begotten thee?* so I may say in this case, Of which of the graces doth the Holy-Ghost say at any time, that it is the fulfilling of the Law, as he doth of love many times? why, but what is love more then other graces? what is it? If a poor man live in a Town where love is, he cannot want, for love will undoe all Locks; and if a rich man want love towards his poor Neighbour, he is as if he had lost the Key of his Money-Cubberd; if a wicked man dwell where love is, he shall have good counsell, good admonition, good example, good prayers; and if a man be rich and not beloved, his life is miserable. Faith in it self is an appropriating grace, love is a communicating grace. *Chrysostome* hath a pretty observation in his 51. Hom. to the people of *Antioch*: "Suppose (saith he) "ten men love each other as themselves, and

1 Cor 13. 13.

Hebr. 1. 3.

Rom 13. 9, 10.  
Gal. 5. 14.

Mr. Parre on  
Rom. 13.



"so an hundred, a thousand; none of the ten  
 "is alone, but every one is ten; charity con-  
 "tracts ten into one, and multiplies one into  
 "ten; none of them ten can live in want, for  
 "every one hath ten hearts to care for him,  
 "twenty eyes to see for him, twenty hands to  
 "work for him, and twenty feet to travell for  
 "him. Love is the liveliness of faith with-  
 out which it is dead, love is the Spirit of pie-  
 ty and good life; for as our love is, so are our  
 manners: love is the strength of the Common-  
 wealth, *A Citie divided cannot stand*, *Matth. 12.*  
 as stones without Morter in a building, so are  
 men without love in a Commonwealth. Love  
 is the nurse of the Church, *Eph. 4. 16.* the bo-  
 dy of the Church being bottom'd and knit to-  
 gether in love, groweth up in God. Love is  
 the soul of the Law; where there is love, there  
 needs no Law; but where there is Law, there  
 needs love, as (r) *Aristotle* hath observed: nay,  
 love can do more then all Laws: there are good  
 Laws against Theft, Murder, Slander, &c. and  
 yet there are many Offenders; but if there  
 were love, none of these evils would be done  
 to our neighbours. Love is a grace which ren-  
 ders all other graces lovely and amiable: Oh  
 how

*Iam. 2. 17.*

Non faciunt  
bonos aut ma-  
los mores, ni-  
si boni vel ma-  
li amores.

*August epist.*

52.

Corpus Eccle-  
siae sicut fibula cha-  
ritatis connex-  
um crescit in  
Deum. *Tertul.*

(1) *Arist. lib. 8.*  
*Ethic. cap. 1.*

how much precious grace is in a manner buried in many persons for want of this, and is scarce discernable, by reason of pride, passion, censoriousnesse: a man though he have grace in him cannot but be too sharp and biting, without a great measure of love: *Have salt in in your selves*, that is grace, *and have peace one with another.* Mark, 9. 50. *Have Salt in your selves*, but because Salt is sharp, therefore Christ exhorts them to temper it with love; as (f) Calvin notes. Thus and much more excellent is love, that as the Tongue of Angels is nothing without love, so it is not sufficient to commend love.

(f) Quia sal acrimonia sua mordet, ideo statim admonet, sic temperandam esse condituram ut pax interim salva maneat. Calv. in loc.

I conclude therefore as one doth, *Non dispensum, sed compendium consecuta est Lex*; The Law hath not lost but gotten by being reduced into one Precept of love. I will onely adde this; in as much as love is such an excellent grace, and called by the Apostle the greatest; if it were greatly practised in this Citie, it would make it the greatest Citie, the Metropolitane Citie, if not on Earth, yet in Heaven; as *Christome* (t) saith of *Antiochia*.

(t) Ἡ τοῦ μεγάλου ἀντιόχειου πόλις ἀντὶ τὴν ποιῆσιν ἐκ ἐν ᾧ γῆ, ἀλλ' ἐν ᾧ ἐργῶν. Chrys. cited by Dr. Stoughton in his Love-Sick Spouse, p 118. *Motive* 4.

4. Consider that our love to our Brethren is an undoubted sign of our love to God: *Eve-*

*The Character of a Christian.*

ry one that loveth him that begat, loveth him also that is begotten of him, 1 John 5. 1. for you must know that it is the same habit by which we love God & love our brethren; as with the same Eye we see the Sun and the Earth; onely here is the difference, we see the Sunn by its owne light, the Earth by the light of the Sun; so we love God for himself, our Brethren for God. If a man say, I love God, and hateth his brother, he is a Lyar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John 4. 20. "He that hath not love  
 " enough in him for a man like himself, how  
 " can he love God whole goodnesse being  
 " transcendent, requires a transcendency in our  
 " love? though there be a farre higher pro-  
 " portion of love due unto God than unto  
 " men, yet our love to our Brethren is *quoad nos*  
 " & *à posteriore*, not onely the evidence; but  
 " even the measure of our love to God: for as  
 " there is the same proportion of one to five,  
 " that there is of twenty to an hundred,  
 " though the Number be far lesse; and as the  
 " the motion of the shadow upon the Diall an-  
 " swers exactly to that proportion of motion  
 " & distance which the Sun hath in the Firma-  
 " ment,

Dr. Reynolds  
 on the 100.  
 Psal p. 73.



“ment, though the sun goeth many millions  
“of Miles, when the shadow it may be, mo-  
“veth not the breadth of a hand; so though  
“our love unto God ought to be much more  
“abundant than unto any of our Brethren, yet  
“certain it is that the measure of our progresse  
“in brotherly love is punctually answerable  
“to the growth of our love to God: this  
“then is a sure rule, he that loveth not his bro-  
“ther loveth not God or Christ. When *Da-  
rius* his mother, had saluted *Hephestion* instead  
of *Alexander* the great, who was *Alexander's* fa-  
vourite, she blushed and was troubled, but  
*Alexander* said to her, it is well, enough done, for  
he also is *Alexander*; thou lovest Christ, thou  
sayest, thou must also love thy brother, for he  
is a Christian.

5. Consider, what an offence and scan- *Motive 5.*  
dall it will be to wicked and prophane per-  
sons, if ye that professe your selves to be Christs  
Disciples do not love one another, if they see  
you at variance among your selves; for when  
Christ saith, that *all men shall know you by this to  
be his Disciples, if you have love one to another*;  
what will they think and be ready to say?  
These are Hypocrites and not Christians; they

pray indeed, they read and hear the Word, and make a great profession and noise of the Name of Christ, but how little love is there among them? What are these Christians? No, they are dissembling Hypocrites, for Christ hath said, that hereby shall they be known to be Christians, if they have love one to another.

*Motive 6.*

6. Consider that want of love in Christians grieves that holy Spirit whereby we are seal'd unto the day of Redemption, and are ye not afraid of this? ye should be loath to grieve one another, much more to grieve the Spirit of God: why, consider that in grieving one another, ye grieve the good Spirit of God: a plain place for this is, *Ephes. 4. 30: 31, 32.* *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of Redemption: Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you.* And consider I pray thee now, how uncomfortable thy life must needs be, for thou hast grieved thy Brother, fallen at odds with him, canst have no comfort in his societie; and thou hast grieved the Spirit of God

God, the Comforter ; thou hast grieved him that should comfort thee : what comfort art thou then like to have ?

7. Consider that want of mutuall love is a *Motive 7.* great grief to your Ministers, whom ye ought by all means to encourage, that they may do their Dutie and your Service cheerfully : for this ye have 2 Cor. 12. 20, 21. *I fear lest when I come I shall not find you such as I would, lest there be debate, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults ; and lest when I come again, my God will humble me among you.* It seems then that debates, envyings, strifes, swellings and tumults are both great matter of fear to a good Minister, (that above all things desires the successe of his Ministry) before they come, if they be likely to come ; and also great matter of sorrow and humiliation when they are come. *For the divisions of Reuben there were great thoughts (or impressions) of heart, Judges 5. 15.* Divisions make great impressions upon good mens hearts ; & as it is reported of Queen Mary when she died, that she said, If they opened her they would finde Calice at her heart ; so I perswade my self, if many good and gracious men and Ministers had  
P been



been opened that have died since these times, they would have found that our divisions had made impression upon and clapt close to their hearts.

*Motive 8.*

*Gen. 25. 22.  
Hosea 13. 13.*

*2 King. 9. 22.*

8. Consider that want of love is that which retards that long-looked and longed for man-child of Reformation, with which we travell in birth unto this day; we are like *Jacob and Esau*, *Gen. 25. 22.* struggling in the Wombe for the prioritie, and so prove our selves foolish Children, by struggling in the way of breaking forth. Every one is ready to crie out, some with grief, others in derision, Where is the Reformation that was promised and is expected; whereas undoubtedly had we not fallen out about the way, we had long since come to our journeys end: but as *Jehu* said, *What peate so long as the Whoredoms of Jezebel and her Witchcrafts are so many?* *2 King. 9. 22.* So, what Reformation as long as our divisions and dissensions are so many? People crie out of Governours for want of reformation, but indeed as long as they are so divided among themselves, how is it possible that Governours should settle a reformation so as to please all, except it be a toleration, which whilest it pleaseth all, pleaseth

pleaseth indeed no body, and (which is worst of all) pleaseth God the least of all: want of love hath made our reformation in the opinion of sober and indifferent men, little better then a Schisme. If two men be to carry a long piece of Timber in at the door of an house, and they are content that one of them should goe before the other, it is easily carried in; but if they carry it side-ways, they cannot get it in except they break down the side of the house: the truth is the work of reformation hath been very much carry'd on crosse-ways, and mens pride and ambition, vain glory and affected zeal would not suffer them to let others goe before them, or keep pace with them; and thus reformation could not yet be brought in at the door of the Church, but they have broken down the wals of it, and at those breaches have errors and hæresies broken in. It is spoken to the everlasting praise of Israel, that they were gathered together as one man, *Jud. 20. 1.* and when they were to re-edifie the Temple, they gathered together as one man. There *Ezra 3. 2* are two things, which I observe to hinder the work of reformation, and they are self-ends and envy; the former is for the most part the

cause of the the latter; for if men had all one end, they would soon be all of one minde; but though they pretend one generall end, yet they have severall selfe and particular ends, which cause divisions, and crosse the generall end.

*Motive 9.*

(u) Hist. tri-  
partit. lib. 6.  
Ca. 29.

9. Consider what a winning grace love is, and begets admiration in all about it. (u) Ecclesiasticall Histories tell us a notable Story of *Julian* the Apostate, that when he saw the Chriltians so loving one to another, and that by this means Christianitie began to spread it self; he likewise in opposition to it, and for the spreading and promoting of Heathenism, caused Hospitalls to be built for the relieving of poor and sick Heathens, as he saw them do among the Christians. Love is a very winning grace, it will win an enemy. Commonly they that are at difference and variance among themselves, the greatest thing that they desire and thirst after, is, that they may have the victory, the Conquest, that the person with whom they are offended may come in to them; why, the most effectuall way to obtain this, is not pride and anger, but love. Art thou displeased and offended with thy Brother,



Nobile vin-  
cendum est  
passione:  
vincit qui pati-  
tur, non vin-  
cere, discipuli.

ther; hath any dissention happened between you, and you are at difference? I know thou wouldst have him to come in & stoop to thee, do thou love him, and thou shalt soon overcome him; *anger* and *wrath* will swell him, but *love* will break and melt him; he cannot resist *love*, but he will do what he can to resist thee, so long as he sees thee proud and passionate. That is a remarkable passage of *Monicha, Augustines* Mother, who lived near an *Heathen*, and she had a very ill Husband, of a crosse and perverse disposition; this Heathen came to her on a time, and asked her, How comes it to passe that you and your Husband live so well together? we know your husband is of a very crosse disposition, yet we see nothing but that there is a great deal of love and sweetnesse between you; we cannot do so for our lives. *Monicha* gave her this answer, It  
"may be (said she) when your husband is un-  
"toward and perverse, you are perverse again,  
"and give crosse answers; but Christian Re-  
"ligion teacheth me otherwise; when my  
"husband comes home and is in passion, Chri-  
"stian Religion teacheth me to be as loving &  
"dutifull and amiable as I can; and so I have  
Q gain'd

"gain'd the heart of my husband. My Brethren, frowns will set you at a farther distance one from another, but love will win one to another. How often and how sadly doth David complain of evill and unloving Neighbours; *My soul is among Lyons, and I lie among them that are set on fire; even the sonns of men, whose teeth are Spears and Arrows, and their tongue a sharpe sword.* *Wo is me that I sojourn in Meslech, and dwell in the Tents of Kedar; my soul hath long dwelt with him that hateth peace, but when I speak they are for war.* But who doth not desire to dwell with, or to dwell by a loving person, a thing accounted so great an advantage among the Heathen, that (w) *Themistocles* when he had a peece of Land to sell, bad the Crier proclaim, that whosoever would buy it should have a good Neighbour.

Psal. 57.4.

Psal. 120.5,6,7.

(w) Plut. in vit. Themist.

*Motive 10.*

10. Consider this, wherein doth the comfort of a Christians life consist, ( next to his communion with God ) but in his communion with his Brethren? but how can there be that communion where there wants this love? The proud man (saith Bishop Hall) hath no God, the envious man hath no neighbour, the angry man hath not himself: what can that man have

*The Character of a Christian.*

63

have that wants himself? What is a man the better if he have himself and want all others? What is he nearer, if he have himselfe, and others, and want God? What good is it then to be a man, if he be either wrathfull, proud, or envious?

Lastly, consider that no service which you offer up to God is acceptable, without love. *Malice is called Leaven, because it sowers a mans spirit, and sowers all his services, and renders them distastefull to God; without this prayer is not acceptable, for we must pray lifting up pure hands, without wrath and doubting.* It is required also in those that will hear the Word aright, that they do *lay aside all malice & envies and evil-speaking, that they may receive with meeknesse the ingrafted Word, which is able to save their souls.* And who doth not know that love is absolutely necessary to the right receiving of the Sacrament? *I hear (saith the Apostle) that there are divisions among you, when ye come together therefore into one place, this is not to eat the Lords-supper: 1 Cor. 11. 18. To come to the Sacrament in malice and distemper of spirit, is not to eat the Lords Supper. Malice causeth men to bite and devour one another,*

*Motize 11.*

*1 Cor. 5. 8.*

*1 Tim. 2. 8.*

*1 Pet. 2. 1.*

*Iam. 1. 19.  
Quid oratio  
tua, aut opus  
quodcumq; in-  
terim feceris  
sapit tibi, con-  
tra quem  
Christus anxie  
clamat, de pe-  
ctore fratris tui  
quem contri-  
stasti. Ber. sup.  
Cant. serm. 19.*

Q<sub>2</sub>

another,



vid. Maldenat.  
in loc.

See also Mr.  
Dyke on the  
Sacrament.

another, *Gal. 5. 15.* and thinke ye when men eat and devour one another, that they are fit to eat at the Lords Table, or to eat the Lords Body? or if they do eat the Sacrament, think ye that they do eat the Lords Supper, that they sup with Christ, and have any fellowship with him? I have often thought upon that Text *Matth. 5. 23, 24.* (x) *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way; first, be reconciled to thy brother, and then come and offer thy gift.* It may seem to be somewhat an odd and incongruous carriage, bearing a shew of much irreverence, that a man being come to the Temple, and having brought his offering before the Altar, should all on a sudden turn his back upon the Altar, and go out of the Temple; might not a man in such a case better have stayed there still; so that in his heart he was sorry for the wrong done to his Neighbour, and fully resolved so soon as the Sacrifice is ended, to reconcile himself to him? No, it will not serve the turn, if it may be done conveniently; but how undecent so ever it may seem to be, yet go thy way first and be reconciled, and then come and offer thy

thy gift; not offer thy gift, and then go and be reconciled, this must be done first; the reason is, because it is a preparatory dutie, and preparatory duties must be done first. It is monstrous presumption and prophanenesse for any man to come in malice to the Sacrament, for the Sacrament was instituted to be a mutuall pledge both of Gods love to us in Christ, and of our love again to him, and one to another for Christs sake, and therefore we are said in the Sacrament *to drink into one spirit*, 1 *Corinth.* 12. 13. How fearfully then doth that man abuse the Sacrament that comes with malice to his brother? for in receiving the Sacrament with his brother, he gives him an outward pledge and assurance of his love that he bears him for Christs sake (whom they commemorate in that Ordinance) and yet inwardly doth his heart even rage and boil with malice, passion, envy, and revenge towards his brother. And it is to be feared that they are not few who do thus abuse the Lords Supper, for whatever the present dispositions of mens Spirits may be during the time of receiving, yet we see that their conversation afterwards towards their brethren is very proud, passionate,

R

envious,

(y) Cited by  
Mr. Tortshall  
in his discove-  
ry of an Hypo-  
crite lib. 1. cha.  
16.

envious, censorious, uncharitable, and malicious. As (y) *Caussin* said of some French Ladies, when was it that a dozen Communion have taken from them one hair of vanitie, are they lesse pompous, lesse poudred, lesse frizled more reserv'd, more chaste, more discreet? so many receive Sacrament after Sacrament, and yet their receiving doth not (that can be discern'd) remove in the least or abate their anger envy, pride, emulation, or uncharitableness: or adde one grain or dram unto their love. The truth is, it is the fault of the most and the best of us (the Lord grant we may lay it to heart) that we snatch up a few affections to serve the turn of duty, as if they were only to act a praying part, and the part of a Sacrament, but no sooner is the duty over, but we lay them aside and put on another Spirit to converse in the world withall; as if it were a sin to receive without love, and not much more to live all the moneth or year after without charity; oh what a shame it is, that our living should so contradict our receiving!

*Conclusion.*

Thus I have given you a few motives of many, or if ye think them many, they are but many of infinite that might be given to stirre you



you up unto the exercise of this grace & duty of brotherly love : oh that now every one of us might go away blessing God, as David when he was hindred from his passionate purpose against Naball. I have been proud, perverse, envious, and uncharitable ; and there are some persons that I did not think to be reconciled to as yet at least ; but blessed be the Lord God of Israel, which sent thee to meet me this day, and blessed be thy advice and blessed be thou, which hast kept me from persisting in my proud and peremptory purpose of dissention. That is a sharp exhortation of St. James, James 3. 13, 14, 15, 16, 17, 18. Who is a wise man and endued with knowledge among you ? Let him shew out of a good conversation his works with meeknesse of wisdom. But if ye have bitter envying & strife in your hearts, glory not, and lie not against the truth : This wisdom descendeth not from above, but is earthly, sensuall, divelish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle and easie to be entreated, full of mercy and good fruits, without partiality and without hypocrisie. And the fruit of righteousness is sowne in peace of them that make peace. This is plain dealing, happy is he that receives it

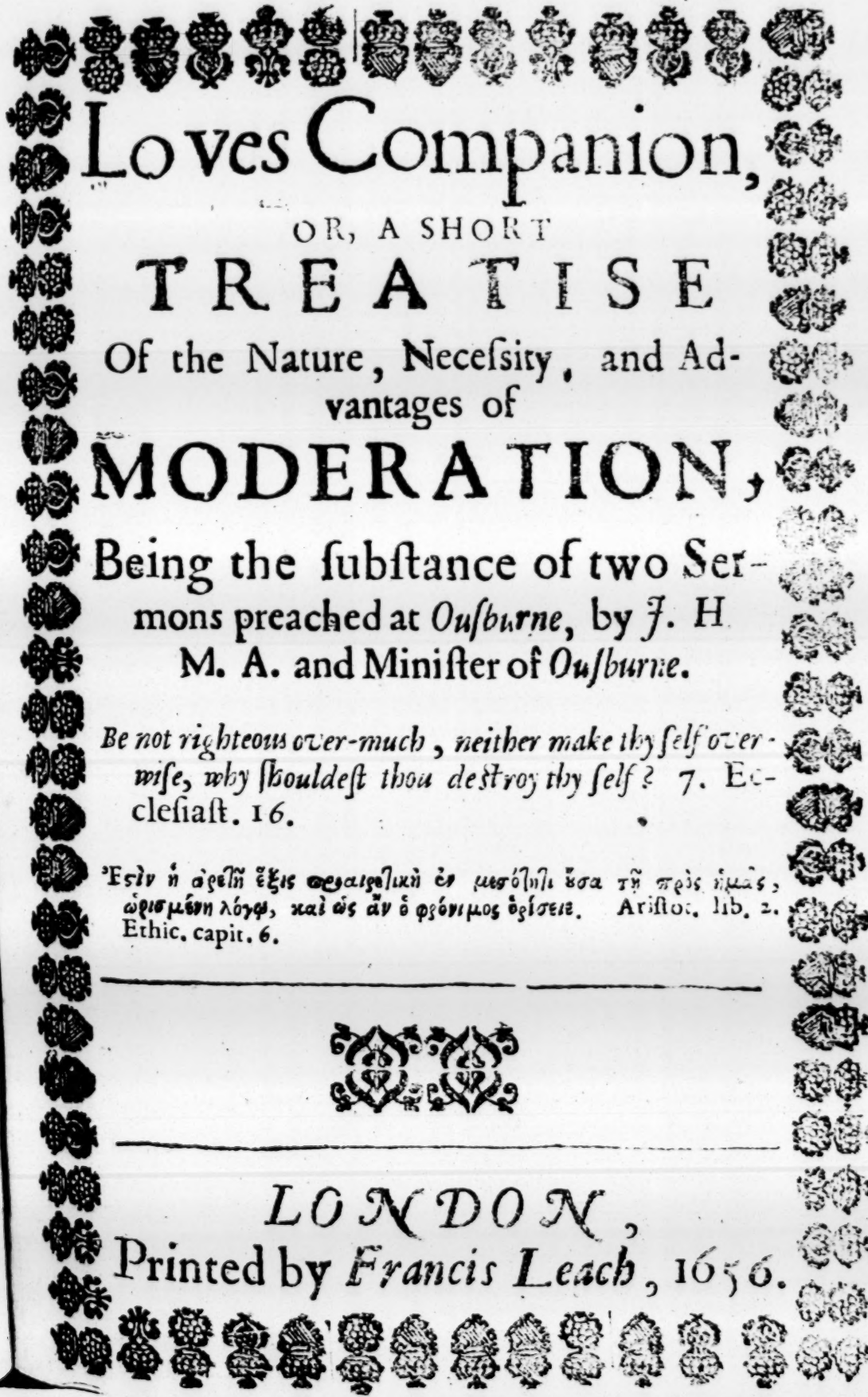
1. Sam. 25.

*The Character of a Christian.*

in the love thereof. That this exhortation of  
 St. James may be effectually, I adde the sup-  
 plication of St. Paul, 1 Thes. 3.12. *The Lord*  
*make you to encrease and abound in love one to-*  
*wards another, and towards all men; to the*  
*end he may establish your hearts unbla-*  
*mable in holiness, before God, even*  
*our Father, at the coming of our*  
*Lord Jesus Christ with*  
*all his Saints.*

*Glory to God in the highest, and on*  
*Earth Peace.*

**FINIS.**



# Loves Companion,

OR, A SHORT

## TREATISE

Of the Nature, Necessity, and Advantages of

## MODERATION,

Being the substance of two Sermons preached at *Ousburne*, by J. H. M. A. and Minister of *Ousburne*.

*Be not righteous over-much, neither make thy self over-wise, why shouldest thou destroy thy self? 7. Ecclesiast. 16.*

Ἐσὶν ἡ ἀρετὴ ἔξις θεωρητικὴ ἐν μεσότητι ὅσα τῇ πρὸς ἡμᾶς, ὠρισμένη λόγῳ, καὶ ὡς αὖν ὁ φρόνιμος ὀρίσειε. *Aristot. lib. 2. Ethic. capit. 6.*



L O N D O N,

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